

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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VOL. III.

HARTFORD, FRIDAY MORNING, AUGUST 7, 1840.

NO. 21.

## SEVENTEENTH ANNUAL MEETING OF THE CONNECTICUT BAPTIST CONVENTION.

Held at Essex, June 9th and 10th, 1840.

### TREASURER'S REPORT.

CONNECTICUT BAPTIST CONVENTION IN ACCOUNT WITH  
JOSEPH B. GILBERT, TREASURER.

### DOMESTIC MISSIONS—DR.

|          |  |          |
|----------|--|----------|
| 1839.    |  |          |
| June 10. | To paid Church in Malborough per Rev. David Bennett, | \$6 25   |
| 11.      | Borash Church,                                       | 12 50    |
| 12.      | New Britain Church,                                  | 20 00    |
| 13.      | Tolland Church,                                      | 12 50    |
| 14.      | paid bill printing,                                  | 10 41    |
| Sept. 3. | Clinton Church,                                      | 25 00    |
| "        | Voluntown Church,                                    | 25 00    |
| Nov. 20. | Weathersfield Church,                                | 25 00    |
| Dec. 3.  | Branford Church,                                     | 12 50    |
| 1840.    |  |          |
| Jan. 14. | East Windsor Church,                                 | 12 50    |
| "        | Brooklyn Church,                                     | 15 00    |
| "        | Borash Church,                                       | 18 00    |
| Feb. 10. | New Britain Church,                                  | 18 00    |
| March 2. | Branford Church,                                     | 12 50    |
| Feb. 19. | Avon Church,   | 12 50    |
| April 3. | Bloomfield Church,                                   | 12 50    |
| June 9.  | Waterbury Church,                                    | 12 50    |
| "        | Willimantic Church,                                  | 12 50    |
| "        | Hampton Church,                                      | 15 00    |
| "        | Malborough Church,                                   | 7 50     |
| "        | Tolland Church,                                      | 10 00    |
| "        | Branford Church,                                     | 16 00    |
| "        | Manchester Church,                                   | 12 50    |
| June 9.  | To paid Norwalk Church,                              | 25 00    |
| "        | Third Church Ashford,                                | 7 50     |
| "        | Reading Church,                                      | 10 00    |
| "        | Balance in Treasury credited to new account,         | 21       |
|          |  | \$378 87 |

### CR.

|          |  |          |
|----------|--|----------|
| 1839.    |  |          |
| July 9.  | By amount received in June last and published,   | \$343 72 |
| "        | of Lovel Hartwell,                               | 2 00     |
| July 20. | Rev. Silas Ambler,                               | 1 50     |
| "        | 31 Church in Groton,                             | 6 50     |
| Aug. 21. | Church and Society in Andover, hand Deac. Lyman, | 4 67     |
| Sept. 3. | 2d Church in Groton, hand Rev. I. R. Steward,    | 6 00     |
| Mar. 2.  | Deacon John Osgood,                              | 2 00     |
| Dec. 3.  | Collected at New Haven Association,              | 5 61     |
| May 21.  | Capt. Stephen Smith, hand Rev. Wm. Bentley,      | 5 00     |
| "        | A friend to Missions, hand do.                   | 1 87     |
|          |  | \$378 87 |

### DOMESTIC MISSIONS—CR.

|          |   |          |
|----------|---|----------|
| 1840.    |   |          |
| June 10. | By balance in Treasury,                                       | 21       |
|          | By amount from 1st Church Hartford,                           | 30 00    |
| "        | 1st Church Suffield, hand Rev. N. A. Reed,                    | 4 45     |
| "        | do. do. disposal of the Convention,                           | 5 75     |
| "        | Female Domestic Miss. Society, 1st Church Hartford,           | 16 83    |
| "        | Young Ladies' Benevolent Society, do. do.                     | 7 25     |
| "        | Female Missionary So. Lebanon, hand John Avery,               | 6 93     |
| "        | Manchester Church, hand D. Avery,                             | 9 69     |
| "        | Bristol Church, hand Rev. Simon Shaler,                       | 7 00     |
| "        | Tolland Church,   | 2 44     |
| "        | New London Church,  | 23 19    |
| "        | A family in Brooklyn, hand Rev. B. N. Harris,                 | 6 00     |
| "        | Other individuals in Church and Society, hand do.             | 2 25     |
| "        | Female Miss. Soc. Weston Church, hand Rev. W. Denison,        | 4 50     |
| "        | 1st Church Waterford, hand Deacon G. Rogers,                  | 15 00    |
| "        | Female Miss. Soc. Church in New Haven, hand Rev. R. Treadale, | 8 00     |
| "        | 2d Church in Groton, hand Rev. I. R. Steward,                 | 25 00    |
| "        | New Britain Church, hand Rev. H. S. Havens,                   | 1 00     |
| "        | Borash Church, hand Rev. John Paine,                          | 6 27     |
| "        | Colchester Boro' Church, hand Rev. A. Bolles,                 | 2 94     |
| "        | Lebanon Church, hand Rev. N. Wildman,                         | 2 50     |
| "        | 3d Church in Groton, hand Rev. E. Denison,                    | 16 00    |
| "        | Preston Church, hand Rev. N. E. Shaler,                       | 15 00    |
| "        | Norwich Church, hand Rev. E. Beckwith,                        | 6 87     |
| "        | Mrs. M. S. Whiting, Bridgeport, hand Rev. J. H. Linsley,      | 4 00     |
| "        | Deacon John Smith, Milford, hand do.                          | 2 00     |
| "        | 1st Church Middlesex, hand E'L H. Chamberlain,                | 2 00     |
| "        | Contribution after Annual Sermon,                             | 12 11    |
| "        | Russell Post, 2d,   | 50       |
| "        | June 10. By am't from Selden Miner, Weathersfield,            | 4 00     |
| "        | 1st Church in Hartford,                                       | 33 73    |
| "        | Willington Church, hand H. Rider,                             | 4 60     |
| "        | Friend to Missions, hand Rev. S. Ambler,                      | 50       |
| "        | Levi Barber, disposal Convention, hand do.                    | 4 00     |
| "        | Mansfield Church, hand Rev. Henry Bromley,                    | 11 80    |
| "        | 2d Church, Hartford, hand Deac. W. Roberts,                   | 25 00    |
|          |   | \$320 31 |

### THE AMERICAN BAPTIST HOME MISSION SOCIETY IN ACCOUNT WITH JOSEPH B. GILBERT, TREASURER.

### DR.

|          |   |          |
|----------|---|----------|
| 1839.    |   |          |
| June 10. | To balance due Treasurer,                                   | 29       |
| "        | 6. To paid bill printing,                                   | 10 41    |
| "        | 26. To paid Agent of the Home Mission Society,              | 184 00   |
| Nov. 7.  | To paid Rev. James Huckins the amount collected by himself, | 317 89   |
| 1840.    |   |          |
| June.    | To amount credited to new account,                          | 21 02    |
|          |   | \$533 61 |

### CR.

|          |   |          |
|----------|---|----------|
| 1839.    |   |          |
| June.    | By amount received in June last and published,  | 184 22   |
| July 9.  | from Rev. Silas Ambler,   | 1 00     |
| "        | Lovel Hartwell,   | 5 00     |
| "        | F. A. Spaulding,  | 50       |
| Aug. 22. | Mrs. L. Thayer, hand Rev. B. Hicks,   | 4 00     |
| "        | David Curis,  | 1 00     |
| "        | By amounts collected by Rev. James Huckins in October and November last and published in the Secretary, | 317 89   |
| Feb. 4.  | By amount from Church in Tariffville, hand Rev. Charles Willett,  | 5 00     |
| "        | Lebanon Church, hand Rev. N. Wildman,   | 15 00    |
|          |   | \$533 61 |

### HOME MISSIONS CR.

|          |   |       |
|----------|---|-------|
| 1840.    |   |       |
| June 10. | By balance in Treasury,   | 21 02 |
|          | By amount Female Missionary Society, Lebanon,   | 5 00  |
| "        | Miss Elizabeth Coit,  | 1 00  |
| "        | Bristol Church, hand Rev. S. Shaler,  | 5 00  |
| "        | Thomas Wells,   | 1 00  |
| "        | Church in New London,   | 45 00 |
| "        | From a family in Brooklyn, hand Rev. B. N. Harris,  | 6 00  |
| "        | Other individuals in Church and So. Brooklyn, do.   | 1 75  |
| "        | Miss. So. in the Lit. In. Suffield, hand Rev. D. Ives, in part to constitute their Principal life member of the Home Miss. Society, | 12 27 |
| "        | Female Miss. Society in the Church in Weston, hand Rev. Wm. Denison,  | 8 00  |
| "        | Missionary Society in Thompson Church,  | 6 75  |
| "        | 1st Church, Saybrook, hand Rev. P. Brockett, one pair woolen stockings.   | 1 00  |
| "        | Church in Meriden added to former appropriation to constitute their pastor, Rev. Harvey Miller, a life member of the Home Miss. So. | 4 25  |
| "        | 2d Church Groton, hand Rev. I. R. Steward,  | 25 00 |
| "        | Lebanon Church, hand Rev. N. Wildman,   | 7 36  |
| "        | Preston Church, hand Rev. N. E. Shaler,   | 5 00  |
| "        | Rev. J. B. Ballard,   | 1 00  |

|          |   |       |
|----------|---|-------|
| June 10. | By am't Members of Bridgeport Church, viz. from Mrs. Susan Whitney, | 1 00  |
| "        | Mrs. D. Whitney,  | 50    |
| "        | Miss Hannah Nichols,  | 5 00  |
| "        | Miss Sarah Whitney,   | 2 00  |
| "        | 1st Church Middletown, hand E. L'H. Chamberlain,                    | 1 75  |
| "        | String Gold Beads,  | 3 00  |
| "        | 1st Church in Hartford,   | 62 00 |
| "        | 2d Church,  | 28 00 |
| "        | Stafford Church, hand Rev. John Peck,                               | 36 46 |
| "        | Stonington Church,  | 10 00 |
| "        | Rev. B. Cook, Hartford, hand do.                                    | 5 00  |
| "        | Willington Church, hand Hiram Rider, Esq.                           | 10 36 |
| "        | A sister in Warren Church, hand Rev. D. Baldwin,                    | 2 00  |
| "        | Deacon L. Hartwell, North New Marlborough, hand Rev. S. Ambler,     | 2 00  |
| "        | Nathan Baldwin do. do. do.  | 1 00  |

|       |   |       |
|-------|---|-------|
| June. | By am't from Hartford 2d Church Foreign Female Miss. Soc. hand Mrs. H. Holman, Treasurer, | 35 79 |
| "     | Deacon S. Hartwell, North New Marlborough, hand Rev. S. Arnold,                           | 1 00  |
| "     | Nathan Baldwin, do. do. do.   | 1 00  |
| "     | Friend to Missions do. do. do.  | 8 45  |
| "     | Stratford Church, hand Deac. Benjamin Gold,   | 1 50  |
| "     | 2d Church Suffield, hand Rev. D. Ives,  | 1 50  |

From the London Baptist Missionary Magazine, for July.  
Religious Persecution in Hamburgh.

MY DEAR SIR.—I beg to forward you the following brief statement of the rise and progress of the Baptist Church at Hamburgh, its present afflicted condition, and the labors and persecutions of its respected pastor, Mr. J. G. Oncken, under whose ministrations it was first formed, and by whose diligent and faithful oversight it has prospered and increased. The statement, I am sure, will interest your readers, excite the sympathy and prayers of all the disciples of Christ, and enforce on their minds the apostolic injunction—“Remember them that are in bonds as bound with them, and them that suffer adversity, as being yourselves also in the body.”

The Church in Hamburgh, which was formed in 1834, has now more than one hundred members, nearly all of whom are Germans: three are English. Mr. Oncken commenced his labors in this city in 1829, as agent of the Continental Society; and was in the habit of conducting religious meetings, visiting the people from house to house, distributing tracts and the holy Scriptures. Among the fruits of these exertions, was that of exciting in the minds of several persons an interest in behalf of the moral and religious improvement of the rising generation. After encountering many difficulties and discouragements a Sunday school was at last established, which for several years was under the zealous superintendence of Mr. Oncken. This important institution, in which several thousand children have been taught to read, and instructed in the sacred Scriptures, is still in existence, as are also several other societies which grew out of it, having for their object the instruction and salvation of mankind.

&lt;p

## THE CHRISTIAN SECRETARY.

Church, notwithstanding its troubles and persecutions, has continued to flourish, and at the present time has rather more than one hundred members, three of whom are English. But, anxious to obtain a concession from the Senate that their services might be more public, to which they could invite brethren from America and England, who frequently visit Hamburg (as services are sometimes conducted in English,) application was made to the Baptist General Convention in Boston, with which Mr. Oncken had become officially connected, for the necessary credentials.

These, with petition drawn up by a professional gentleman, a statement of their faith and practices as a Church, with other documents, were presented to the Senate. After waiting for some time, they were prohibited by this body from continuing to worship in any thing like a public manner. Shortly after this, another petition was sent in, respectfully begging to be allowed the same privileges as those granted to Jews, Roman Catholics, Independents, &c. Instead of a favorable answer, Mr. Oacken was denounced as a seducer and heretic, was strictly charged to hold no religious meeting, nor to discharge any of his ministerial functions, under pain of severest penalties. But, as the servants of the King of heaven, these disciples felt when the mandate of man was opposed to the will of their divine Master, their solemn duty was, to obey God rather than man.

Mr. Oncken, however did all in his power, as far as religious principle would allow, to conciliate, and not to provoke. No person was admitted to their worship, but by tickets; at the administration of the Lord's supper, none were allowed to remain as spectators; and when individuals were to be baptized, Mr. Oncken took (frequently attended with much trouble) a small boat to one of the Hanoverian islands in the Elbe. But as their numbers increased, their afflictions increased also, especially as the clergy of the Lutheran Church sent in a petition to the Senate to suppress them. But still, as the gentleman above alluded to was at the head of the police, who is favorable to religious toleration, little or nothing was done; at the close of last year, however, his time expired; another member of the Senate succeeded to office, and from that time, their troubles were renewed and multiplied. When the Senate found that their threats did not deter Mr. Oncken from discharging his duties as a servant of Christ, their wicked designs were put into execution.

The following decree of the Senate, given in answer to the petition sent to it, as above alluded to, is a fair specimen of the notions entertained by the gentlemen composing that august body on the subject of religious liberty, and what are the "tender mercies" they exercise towards those who commit the sin of presuming to differ from them on the subject of religion, and dare to take the New Testament for their rule. It bears date, April 5, 1839:

"After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organize a Baptist Church in this place, it is enjoined on the chief magistrate of police to summon the petitioners before him, and, 1st, To inform the said Oacken that the Senate neither acknowledges the Society which he denominates a Baptist Church, nor himself as its preacher; and that on the contrary, the Senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings; and to apprise him that the indulgence and forbearance hitherto towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits; and pointedly and peremptorily to prohibit him from all further exercise of his unauthorized and unrecognized ministerial functions—to abstain especially from all administration of the sacraments, from baptism, and every other schismatical religious rite, not permitted by the laws of this country, and from all endeavors to persuade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended towards him should not produce the change of conduct required of him; and that he, contrary to all expectations, continue his unlawful and unconstitutional proceedings."

"2d. To make the same communications to his fellow petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further participation in the same culpable and unlawful proceedings."

In the following November another edict was issued of a similar character to the above, and equally worthy of the 'dark ages,' demanding the Church under the severest penalties, to give up its meetings within ten days from the date of the decree. As good and peaceable subjects, the principles held by these Christians led them to give obedience to their rules in all things where the rights of conscience are not violated, but to this unjust and arbitrary decree, they felt they could not yield obedience without being guilty of treason against their divine Master. Willing, however, to give as little offence as possible, their meetings for divine worship were of a private nature; and when the pastor had occasion to baptize, he went into the territories of one of the neighboring states. This also, when discovered was forbidden.

On the 13th May last, Mr. Oncken was arrested by the police, and thrown into jail. In order to disperse the Church, and break up its meetings; two police men were stationed at the doors, and the place is now occupied by other people. The police officers behaved in a becoming and civil manner; they said it was a painful duty they had to perform, but they were only servants, and must obey their orders. But, to the shame of the whole Senate, Mr. Oncken, when he arrived at the place of destination, was treated like a criminal, his pockets were searched, and every thing taken from him. No one was allowed to see him but Mrs. Oncken, and that but for half an hour at a time, in the presence of functionaries—they were forbidden to speak, but in German—and all letters to and from him, to be read by the police. A day or two after his imprisonment, he was taken to the police office, and the following sentence of the Senate was read to him:

"That whereas J. G. Oncken, having on his own confession, continued to conduct conventicles,

immense, and administer the Lord's supper, notwithstanding the prohibition of the authorities, he be imprisoned for four weeks, and to pay all costs connected therewith, and that moreover he be threatened with the severest punishments, in case of any further contraventions."

The cost incurred amounts to nearly £20. It is pleasing to observe, that amongst his trials our friend is supported and comforted. In a letter I received from him during his confinement, he thus writes:

"I rejoice to say that the Lord has stood by and blessed me with the enjoyment of peace. The prison is to me the gate of heaven. May He keep us in humble dependence on himself, and in his good time bring us out of trouble, refined from our dross, and better fitted for our Master's service. I have no doubt as to the ultimate success of the good cause in which we are engaged. The Bible and the God of the Bible are on our side. We cannot want for more. Though earth and hell join to crush the Redeemer's kingdom, He that has his throne in heaven laughs at the folly of this union against him. He will bring the counsel of the heathen to nought, and reign for ever and ever."

The period of Mr. Oncken's incarceration has now terminated; but the rage of his adversaries is unabated, and the Church is daily harassed and wasted. They meet occasionally at different places, in small parties at the members' houses. On several occasions the police have rushed in, as if into a den of thieves, and in the most brutal and arbitrary manner, insulted and dispersed them, behaving more like lions than human beings. One brother who takes a lead among them, has been arrested, and a second time will be sent into confinement. Another member, a poor man with six children, and the near prospect of the seventh, was put in prison for having had a number of the brethren at his house on the Lord's day to read the Bible, and join together in prayer to God. The wife applied to the magistrate of police, Senator Binder, for the release of her husband, at least till she was confined. The request would only be granted on the condition that her husband would have nothing more to do with these matters. The poor woman replied, that these were divine matters, concerning God and the soul, and did not concern the police, and she was sure her husband would not accept deliverance on terms so dishonorable to the Master he served. At this Mr. Binder got very angry and said, "Then he shall have enough of it."

Thus, unless something be done through the medium of our government, (and an attempt will, I believe, be made to induce our Foreign Secretary to interfere,) to obtain a concession that they may worship God according to the dictates of their own consciences, these disciples will continue to be persecuted, in the present enlightened age, and in the free, republican town of Hamburg, in a way only paralleled in the darkest ages, and the worst of persecuting times. It ought not to be disguised that the life and strength of this persecution is the antipathy and influence of the Lutheran clergy. The progress of Scriptural truth throws light on the darkness of their system and doings, and endangers their hire. Every convert made by the Baptist Church at Hamburg, is a loss to the minister of their national Church. The principal portion of their emoluments arises from fees or charges for sprinkling, for absolving from sin (!) before the administration of the sacrament, and for confirmation. For all these they are paid. Mr. Oncken and his friends teach that this is anti-Christian, mercenary, and injurious to the souls of men. This testimony sets in motion the hostile troops of these reverend gentlemen, whose holy zeal is of a character with that of Demetrius of old, whose professed concern for the honor of the great goddess Diana, was in fact a fear that his craft was in danger, and that the source of his wealth was passing away. From this quarter, therefore, nothing kind, or just, or honorable, is to be expected. The preachers of the Lutheran Church here, as is also the case all over Germany, are divided into Rationalists and Orthodox. The overwhelming majority are Rationalists whose views of the inspiration of the Scriptures are so loose, and they entertain exceptions to so many portions of them, that they can scarcely be considered believers, much less can they be recognized as the ministers of Christ. Now, however much these men are opposed to each other, (and their contentions are as the bars of a castle) and violent as are their bickerings amongst themselves, they can for a time leave their contentions, and Orthodox and Rationalists unite heart and hand to crush this little band of holy brethren and put out their light. And no marvel! for so did their predecessors in the case of the blessed Saviour. To condemn and destroy an object of their mutual hatred, two inveterate foes became reconciled. "And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves." One honorable exception, however, must be made here, for when the senior of the Lutheran clergy had drawn up a petition to be handed to the Senate, in which Mr. Oncken and his friends were represented as a sect, dangerous both to Church and state, and which all the members of that body were to sign, the Rev. J. W. Rautenburgh not only refused to do so, but entered a protest on their minutes against the measure. The petition, which neither Mr. Oncken nor his brethren were permitted to see, was presented to the Senate, and had not a little influence in the decision of that body against them.

The whole circumstances detailed above, exhibit a fearful picture of national establishments of Christianity, and illustrate the proposition that all such institutions possess, as a constituent principle of their existence, a *persecuting spirit*. They can exist under no form or in any supposable circumstances consistently with the liberty of the subject, or the true interests of that Kingdom which is not of this world. The experiment has been tried—beheld the result in the histories of the Roman Catholic, the English, the Scotch, and the Lutheran national Churches. Whatever comparative advantages any one of these may have over the other in point of soundness of doctrine and purity of discipline, they all possess as national churches, a family likeness, they all are chargeable with one crime, they have committed fornication with the kings of the earth, and thus have become identical with that power which thinketh to change times and laws, which sitteth in the temple of God, showing itself that it is God.

Let us as dissenters value our principles, and disseminate them. Let us unite with our afflicted brethren in Hamburg in praying for their oppressors, that God would change their ways and their hearts. To us belong compassion and pity. "Vengeance belongs to the Lord," he will, we must not, avenge his people's quarrel. He will contend with them that contend with his Church, and save her persecuted children. "He will feed them that oppress her, with their own flesh, and they shall be drunken with their own blood as with sweet wine, and all flesh shall know, saith the Lord, that I am the Saviour and thy Redeemer, the mighty one of Jacob."

I am, dear sir, yours truly,  
JOSEPH ROTHERY.  
June 22, 1840.

### American Baptist Home Mission Correspondence.

The following letters addressed to B. M. Hill, Cor. Sec. of the A. B. H. M. S. have been recently received at the mission rooms.

### MARYLAND.

PIKEVILLE, Md., July 15, 1840.

Dear Brother—Your favor of the 11th was received this day. I have just returned from Tarytown where we had an interesting meeting. I trust that the Lord is at work among them, and I believe their prospects are better than they have been for ~~years~~. The field is truly white to harvest, but the laborers are few. Within the last few months every church in the Maryland Union Association (to which I belong) have had revivals, and many have been added. I have several protracted meetings to attend immediately, but scarcely know where to begin first, so urgent are the people for them.

If consistent, I should feel grateful to your board, for a renewal of my commission for another year, as I have a wife and four children to support, and without your assistance it is likely

some portion of the Lord's vineyard must be neglected, and I should have to labor with my hands for the remainder of my support, or go to some other place where I could obtain it, this I do not wish as Maryland is so delectable.

Yours in the bonds of the Gospel  
JOSIAH METTAM.

### MISSISSIPPI.

LOUISVILLE, Ky., June 30, 1840.

Dear Brother—Since writing you there has been a regular accession in the churches to which I preach. I baptized in Louisville, two in May, and have had the pleasure since to baptize fifteen at Concord. I expect at my next appointment at this place some ten or twelve others will be received. Rejoice with me, my brethren, that the Lord is prospering his cause here in some great degree. I have lately taken a tour of preaching in the county of Choctaw, and am to visit the same region every month. I received one who will be baptized on my next visit. I had the pleasure on the fifth Lord's day in May, to meet with the Mississippi State Convention, which was held about sixty miles from me, in Nubox county. I was highly gratified with meeting with so many talented brethren. Owing to the distressed state of the currency there was not so much contributed for missionary purposes as heretofore, but the cause is gaining ground.—My dear brother, remember me in your prayers.

Your brother in Christ,  
JOHN MICOU, JR.

### A Scene.

We officiated on Tuesday last, in one among the most solemn and touching scenes it was ever our fortune to witness, and of which we will present to our readers a very brief outline.

But a few years since, Mrs. E.—was a blooming and lovely girl. She is now the wife of one of the most distinguished members of our bar. For more than a year, her health has been declining.

Some months since, she joyfully embraced a hope in the Saviour. She had been accustomed to attend another church, to the pastor of which she made application for baptism and membership.

He declined to baptize her, and insisted that sprinkling would do. But Mrs. E.—is a lady of intelligence, tradition and discernment, and it would not do for her. This event opened the eyes of the family to some things they had not known before.

After full deliberation, application was made to us, and the whole matter explained. At a little after five o'clock, on a delicious afternoon, we met, at the mansion of the father-in-law, accompanied by Col. H.—, an old citizen of our city—a Louisiana sugar planter—about thirty of the family and neighbors.

We read part of the sixth chapter of Romans, and of the second of Colossians, we then kneeled in prayer; the assembly joined us in singing,

"How firm a foundation," &c.

We then conversed with Mrs. E.; received her by consent of the Baptists present, into the fellowship of the church, and after a short address, on the richness of the promises of God, and the honor and privilege of obedience of his commandments, we walked solemnly through the rooms to a sufficiently spacious back passage connected with the portico, and the yard in which is growing shrubbery and flowers, where was fitted up a large and elegant baptistry, in which we deliberately, according to the commandment of Jesus Christ, upon a profession of her faith in him, buried her with Christ in baptism, in the name of the Father, and of the Son, and of the Holy Ghost.

As she rose from the water, she uttered several ejaculations of praise and gratitude, and the whole company, before wrought up to the highest point of calm excitement, and occasional weeping, was now dissolved in a profusion of tears.

The ladies immediately retired to change her dress, and we returned to the drawing room, where they soon joined us. We now read the 27th Psalm, and the closing part of the third chapter of Ephesians, presented with some general remarks, to our beloved sister, the right hand of fellowship, prayed, sang another hymn, and dismissed the assembly. The services were continued somewhat more than an hour. Deep solemnity evidently pervaded the minds of all present, and many tears were shed.

"And I too wept, tho' not to weeping given."

And thus we parted, our faces bedewed, not so much with sorrow, as with drops of gushing joy.

—Banner and Pioneer.

### Rev. M. H. Smith.

"But it has happened unto him according to the true proverb, The dog has turned to his own vomit again!"

In our remarks upon the case of the person above named, after his examination before the association, we said—"The question came before them acting on clear evidence, and committed the result to God." And now, whether Mr. S. will prove what his enemies predict, or what his friends hope and believe respecting him, is a result to be left with God, who has all hearts in his hands. But be the result as it may, it will not alter the right or wrong of the conduct of those, who acting upon clear and sufficient evidence, are convinced that it is their duty to gather around him." The same sentiment we now repeat. As we made no claims to omniscience we confess no sin in confessing that we were deceived.

Mr. Smith's licensure was not given to him,—Nor had it taken effect; because it was voted under the condition of his first uniting with a church which he has not done. So now he remains in statu quo ante bellum. Our readers will naturally ask, whether the man is a maniac or an imposter. We answer that if he is an imposter, he is a most foolish one; carrying on his work with out a rational prospect of any thing, but of making himself supremely ridiculous in view of all parties. And if he is a maniac, he is a strange one. The phenomena of such mind, defy classification. They are subject to no laws, either of rationality or delirium. And we choose to give no opinion about them.—*Puritan.*

### DECORUM IN DISPUTATION.

No real advantage, we presume is ever gained by the use of opprobrious language in disputation. It is truly an evidence of weakness of mind, but with the most of readers, is regarded as an indication of the weakness of a cause, when the writer abandons the legitimate field of argument, and employs offensive terms in speaking of his opponent. Every word which he pens of this description, becomes a weapon of power against him, and even though no direct notice may be taken of it by those against whom he writes, its unfavorable effect may be long felt upon the minds of the best friends of his doctrine. These remarks are called forth by our observing the terms "baby-sprinkling," and "Pedo-rantism" employed in respectable exchange papers, when speaking of the practice of those who differ from us in their views of the subjects and mode of baptism. It is true that sprinkling is not baptism, which may appear to justify the latter term.—But words are conventional signs of ideas, and the term Pedo-baptism has by general use been for centuries applied to the affusion of infants.

Besides, all writers of the present age, who maintain any character for Christian politeness, style our denomination by their customary name—"Baptists," even while some of them endeavor to prove that we are not justly entitled to the appellation. Still, "Pedo-rantism" is, from its derivation, so significant of the rite performed, that, if we had not reason to apprehend that it would be a source of unnecessary offence, we should prefer to see it substituted for a term not etymologically so appropriate. But for the use of "baby-sprinkling," no such apology can be made. It has no claim to propriety, either from its origin or general application. A Christian should be careful not to indulge in any language below the dignity of the religion he professes. The loss of respect which he thereby incurs, diminishes his individual influence, and impairs the general character of Christianity.—*Bap. Advocate.*

### A SCOTTISH LEGEND.

A married couple of the Scottish Highlanders had thrice lost their only child, each dying at an early age. Upon the death of the last, the father became boisterous and uttered plaints in the loudest tones.

The death of the child happened late in the spring, when in the more inhabited straths, sheep were abroad, but from the blasts in that high and stormy region, they were still confined in the cot. In a dismal, stormy evening, the man, unable to stifle his anguish, went out, lamenting alone, for a lamb, to treat his friends with, at the wake, (or funeral feast.) At the door of the cot he found a stranger standing before the entrance. He was astonished, in such a night, so far from any frequented place! The stranger was plainly attired, but he had a countenance expressive of singular benevolence and mildness, and addressing the father in a sweet, impressive voice, asked what he did there, amidst the tempest.

He was filled with awe which he could not account for, and said he came for a lamb.

What kind of a lamb do you mean to take?

said the stranger.

The very best that I can find, he replied, as it is to entertain my friends, and I hope you will share of it.

Do your sheep make any resistance when you take away the lambs?

Never, was the answer.

How differently am I treated, said the traveler, when I come to visit my sheepfold. I take, as I am well entitled to do, the best lamb to myself, and my ears are filled the clamor of discontent by these ungrateful sheep, whom I have fed, watched, and protected.

He looked up in amazement, but — the vision had fled.

### FROM THE REMAINS OF REV. JOHN BROWN.

O what must Christ be in himself, when he sweetens heaven, sweetens Scripture, sweetens ordinances, sweetens earth, and even sweetens trials? O what must that Christ be in himself?

Any thing that I know about religion is this—that I have found weakness and wickedness about myself, and grace and mercy, and loveliness about Jesus.

I have been looking at him these many years, and never yet could find a fault in him but what was of my own making, though he has seen many faults in me. Many a comely person have I seen, but none so comely as Christ; many a kind friend I have had, but none like Christ, in loving kindness and tender mercies.

How amazing that a rich deserver of hell should get such a Christ.

If you or I get a crumb from the Master's table, what a wonder of sovereign mercy it is!

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Great is your reward in Heaven. Matt. v. 12.—

He that overcometh shall inherit all things. Rev.

xxi. 7.

Heaven is that holy, happy place where God is,

where he reveals himself, gloriously to holy angels.

There the Lord Jesus Christ dwells, and there the

spirits of the just, who are redeemed by the blood of

Christ, are with him, and behold his glory. Heaven

is more divinely bright, pure and heavenly, than we

can imagine, and its joys, which God's children there

receive, are unspeakable and full of glory. It hath

not entered into the heart of man to know the things

which God hath prepared for his believing children.

The texts of Scripture which speak of heaven, are

windows through which light shines from Heaven, to

invite us home. The God of grace hath called us to

his eternal glory, by Jesus Christ. It is called a

heavenly inheritance, the new Jerusalem, the par-

adise of God, the world to come, the temple of God,

the city of God made glad by the river of the water of

life. Its happiness consists in seeing God, in prais-

ing him, in the society of the blessed, in ascribing

salvation, glory, honor, and power to the Lamb who

was slain, and hath redeemed us unto God by his

blood, in resting from our labors, in being freed from

the wicked who trouble us.

There the followers of Christ shall hunger no more,

nor thirst again, for the Lamb who is in the midst of

the throne shall feed them, and shall lead them to

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why not by their contributions? Are some so much engaged that they have no time? and might not a little portion of their time, devoted to penning down their "best thoughts" on some doctrinal or practical subjects, be as promotive of the interests of our Zion; and as edifying and instructive to the members of our churches, as any service in which they could engage? And who doubts that if each one would cast in his mite, our paper would become more interesting?—

But do some say that almost every subject they can think of has become hackneyed; been wrote upon until nothing new can be produced? And are there not topics and themes which will be ever new and interesting to Christ's disciples? Have we not subjects which are exhaustless? and does not the faithful minister of Christ acquire much in the course of his own experience and observation, that would be interesting to his brethren? And let us ever remember that that we are not only to "feed the flock," over which we are placed as an overseer; but also to follow after those places wherein one may edify another.

With these remarks, permit me, Mr. Editor, to make a single suggestion, one which, if complied with, will furnish every Pastor in the State with a good subject, for at least one communication.

Something more than a year since, there appeared in the Secretary a brief history of the origin and progress of the 1st Baptist church in Hartford up to the date of that communication. I was much interested in its perusal, and I doubt not that others were, and I hoped other churches would have followed the example.

The suggestion I would make is this—that the pastors of the churches or some other competent person in the church be requested to furnish to the Secretary a brief history of the rise and progress of their respective churches, comprising whatever may be thought important in connexion with it. I think many advantages would result. It would add another topic, and thus render the paper more interesting. It would bring to light many valuable facts which are but little known. It would preserve the knowledge of many circumstances, which are in danger of being lost. It would extend the acquaintance of the churches with each other, and thus excite their sympathies, and strengthen the bonds of their affections.

I will just add that I am gratified to see some new signatures in the last No. of the Secretary and hope they will increase.

S. B.

### SERMONS FOR THE FAMILY. NO. 26.

HEAVEN,  
*Or the final state and happiness of the righteous.*

Great is your reward in Heaven. Matt. v. 12.—He that overcometh shall inherit all things. Rev. xxii. 7.

Heaven is that holy, happy place where God is, where he reveals himself, gloriously to holy angels. There the Lord Jesus Christ dwells, and there the spirits of the just, who are redeemed by the blood of Christ, are with him, and behold his glory. Heaven

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the throne shall feed them, and shall lead them to

living fountains of waters. God shall wipe away

all tears from their eyes. They will be freed from

sin.

\* There shall we see and hear and know,

All we desired and wished below."

The last Ohio Observer contains a notice of a protracted meeting and revival at Franklin Mills, Portage county. About 300 are numbered as the subjects of the work.

Sixty two persons have recently been added by Baptism to the church in Nanjemoy, Charles county, Md.

Fifty one have been baptized in Cooperstown, N. Y. within a few months, six of whom were formerly Presbyterians, and one Methodist.

We understand that a boy about seven years old, was washed from the wharf on Dutch Point, and drowned, as the steam boat Bunker Hill was passing, on Wednesday afternoon. We did not learn his name.

Rev. THOMAS DOWLING, we learn, has received and accepted the invitation of the Third Baptist Church and Society, in North Stonington, Conn., and entered upon his labors.

TIMEY ADVICE.—A Pedo-baptist Clergyman, says the Baptist Advocate, who, when his place of worship was undergoing repair, advised his people to construct a baptistery; "For," he added, "I see that we shall all have to come to it at last."

HAMILTON COLLEGE.—The commencement exercises of this institution passed off with unusual eclat on Wednesday last, at the congregational church in the village of Clinton.

Nineteen young gentlemen received the degree of A. B., and four of A. M. On Rev. Joel Parker, of N. Y., I think there are deficiencies in most of the preaching of the present day, which have not always, or at least not so generally existed. That the ministry of the present day does not exert so great an influence in proportion to its numbers and graces as it has in by-gone days, we think must be evident to every reflecting person.

What then has occasioned the change. One prominent cause I think may be found in the manner or more particularly the matter of modern preaching. One deficiency which I discover is a want of directness and point. Preachers deal too much in generalities, too little in particulars. Hearers are sufficiently generous in handing over to their neighbors admonition, advice, or reproof administered from the pulpit, when delivered in the plainest and most direct language, and consequently very few of them will apply to themselves general assertions. In connection with this I think there is far too little direct reproof and condemnation of sin from the pulpit, whether sin be found in the church or out. It is seldom that even the story of the ewe lamb is told, and much more seldom that it is accompanied with "thou art the man!" I am aware that much is said about not cutting off the ears of a congregation,

for one, I have productions, and sermons a very some individuals the subject, that manuscripts into notes in meetings people would be

to inquire why more for the Sec-

to one hundred all of them no for its columns, yet, I think its of them -- a feel interested Secr. They subscriptions, and

but I have no recollection of any instruction like this in the Bible, and I rather conclude that if preachers were to talk less of the delicate ears, and more of their polluted hearts, probably more good would be done.

That the primitive teachers of Christianity laid the axe at the root of the tree in this respect, as well as every other, we think is evident from the sketches of their discourses left on record.

We hear the harbinger of our Lord applying epithets of a strong kind to some of those who came to his baptism, and the Saviour was so far from disapproving his course that he repeatedly applied the same language to those whom he addressed. Now this is the only evidence of the plainness and pointedness with which the great teacher addressed those that attended on his ministry!

Let those that would learn something of the manner and matter of the Saviour's preaching read the 23d chapter of Matthew's Gospel, there with the eye of the mind "behind the Lamb of God" surrounded by the religious, "zealots of the day, and listen to his woe! woe!! woe!!! unto you Scribes and Pharisees hypocrites," and that not merely in general terms but accompanied at each repetition with the charge of some particular sin.

Nor is the denunciation confined to the mere pronouncing of a woe, but other terms are made use of adapted to the several charges brought against them.

Does he charge them with teaching falsely in regard to swearing by the alter or the temple, he calls them blind guides, and tells them repeatedly that they are foolish and blind.

Does he charge them with hypocrisy in their worship or purification, he concludes by comparing them to whitewashed sepulchres which though they appear fair externally "within are full of dead men bones, and all uncleanness." And before he concludes his sermon he exclaims "fill ye up then the measure of your fathers" "ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

On another occasion we hear him charge his hearers with being the "children of the Devil," and doing the devil's works, and in the same connexion he says, "if I should say I know him not, I should be a liar *like unto you.*" This and the like of this with which the teaching of the Son of God abounds, I call faithful pointed instruction. And now I ask how does this compare with mild, prudent, metaphysical discussions of the day?

An act making appropriations for the naval service for the year 1840.

An act making appropriations for the support of the Army for the year 1840.

An act making appropriations for the support of the Military Academy in the year 1840.

An act making appropriations for certain fortifications of the United States for the year 1840.

An act in addition to the acts respecting the judicial system of the United States.

An act making appropriations for the naval service for the year 1840.

An act to amend an act approved May 13th, 1830.

An act to amend an act entitled "An act to establish the judicial courts of the United States."

An act to continue the corporate existence of certain banks in the District of Columbia for certain purposes.

An act making appropriation for the naval service for the year 1840.

An act making appropriations for the current and contingent expenses of the Indian Department, and for fulfilling treaty stipulations with the various Indian tribes for the year 1840.

An act making appropriations for the support of the Army for the year 1840.

An act to provide for the collection, safe keeping, transfer, and disbursement of the public revenue.

An act to amend the act to provide for taking the sixth census or enumeration of the inhabitants of the U. States, approved March 3, 1830.

An act to authorize registers and receivers to administer oaths required to be taken by purchasers of public land.

An act to continue the office of Commissioner of Pensions, and to transfer the pension business heretofore transacted in the Navy Department to that office.

An act to extend for a longer period the several acts

THE CHRISTIAN SECRETARY.

POETRY.

From the Sabbath School Treasury.

**Hymn,**

Sung on the 4th July, at the Sabbath School Celebration in Worcester, Mass.

Lord! 'tis to thee our thoughts ascend,  
To thee united hearts we raise,  
The God of nations, and the friend  
Of them, who love to speak thy praise.

'Twas not our fathers' might, whence came  
The precious boon we cherish now;  
They toiled, but conquered in the name—  
Before that name we humbly bow.

Though gone, their sainted spirits speak;  
"Hear Israel's God,"—his care forgot  
And spurned, in vain the watchmen wake,  
And build their Babel hopes for nought.

Almighty Friend! our trust, our all!  
Our only hope cast not away;  
With new desires to wait thy call,  
Anew we pledge our faith to-day.

Religion shall our thoughts employ  
In youth and age, with heart and tongue,  
To find in those increasing joy  
When truth is taught, when praise is sung.

Now let thy choicest gifts descend;  
With freedom grant a higher good,  
Bless scholar, teacher, parent friend;  
Guide all our thoughts to heaven and God.

MISCELLANEOUS.

From the Christian Magazine.

**A Popular Preacher.**

A few months ago, a conversation not unlike the following, took place between two neighbors in one of our western villages. One of them, Mr. G——, is a mechanic, plain, upright, and intelligent; the other, Mr. S——, is a merchant, who attends well to his business and is becoming rich.

**Mrs. S. Did you hear the sermon last evening?**

**Mr. G. No, I was at home chatechizing and instructing my children.**

**S. Well, now, if that don't beat all! At home instructing your children when such a preacher is in the village. Why, you don't know what you lost.**

**G. I am willing to deny myself the pleasure of an evening service, in order to improve that time in teaching my family. But what have I lost?**

**S. Lost. Dear me, you lost the best sermon preached in this town or any other for a twelve-month.**

**G. I am sorry for that. It must have been an excellent one; for within that period I have heard a great many instructive, gospel discourses. My pastor gives us every Sabbath, a couple of good, sound discourses, opening to us the scriptures, and aiding us in applying the truth closely to our hearts. If I have lost so much by not attending your church to hear this stranger, perhaps you will help make up the loss by giving me some account of his sermon. What was the text?**

**S. Text! Why, it was—let me see—yes, it was the second book of the prophet Deuteronomy—no I mistake—it was somewhere in the old testament. Positively, I can't exactly remember, this moment, where it was. The truth is, I was taken up in thinking of the popular preacher—his appearance as he arose in the pulpit—he looked as if he had just come out of the hand-box—an eye as keen as a razor, and a voice like silver—that I really forgot to attend to the text.**

**G. That was truly unfortunate. Perhaps the silvery sounds of his voice brought up some pecuniary associations, not very favorable to the reception of divine truth. But, neighbor S., is that the right kind of popularity in a preacher, which makes the hearers inattentive to the text? or is it right for us to suffer our admiration of a man's person, or his talents, or his manner, to make us inattentive to the word of God which he utters?**

**S. O, you know any body can take a text. The poorest preacher can take as good a text as the best. It's not the text that shows the man, but the manner in which he handles it.**

**G. But, neighbor S., I thought the preacher of the Gospel was not to show himself, but to exhibit Christ. You know Paul says, we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants, for Jesus' sake. But let the text pass. Will you have the goodness to inform me what he preached about—what was his subject?**

**S. Subject! preached about! Why, sir, he preached about every thing. He said—dear me—he said more than I could retail out to you in a month. And after all, he seemed to feel like a cotton bale just opened. He said more fine things—beautiful figures—elegant words, than I ever heard in the same space of time. He said he had not had much time for preparation—was called upon unexpectedly to address this polite assembly.**

**G. You are quite certain, that was in the sermon.**

**S. Certain! Why, my dear sir, I heard it with my own ears. And you've no idea how he waved his hand, and smiled, and bowed to the congregation, when he said it. Why, dear me, every body was in raptures.**

**G. I'm not very fond of hearing preachers make such apologies for myself, or pay such compliments to his auditors. But you seem to have been very much delighted.**

**S. Well, I was delighted, and entertained and edified besides.**

**G. But, friend S., he must have had some particular subject under discussion. I must confess an increasing curiosity to know what it was.**

**S. Why, didn't I tell you the particular subject was in the text, and I've forgot that. But, dear me, there was enough besides. Why, the sermon was full twenty minutes long, and every sentence was crowded with thought.**

**G. I suppose his thoughts were something like the small gems in a piece of Mosaic work, placed in so close that no one could get any out. Perhaps, however, you could tell me some things he said.**

**S. Why, sir, he said so many things, that I can scarcely remember what they were. It constantly reminded me of my store. Any body, standing a few minutes in my door, would see**

that the shelves and tables are loaded with goods of every variety, and very cheap too, and yet he could scarcely specify one in a thousand of the particular articles. Brother G., I have just received a fall supply—I hope you will give us a call.

**G. Perhaps I may. But that's quite another thing. No wonder you don't remember what was said, if you was all the while thinking of your new goods.**

**S. Not all the while. I gave particular attention to the footing up of his sermon. He talked of beautiful flowers, and morality, and said it was just as easy for us to become good Christians, if we have only a mind to, as it was to come to church. And then he talked about the free winds sweeping over the mountains, and about vivid lightning, and metaphysics, and the showers of rain falling on the barren desert, and on the fruitful fields, and that, he said, proved the general atonement. And then he went off like an eagle to the clouds and the stars and talked about liberality, and aurora borealis, and charity, and the philosophy of the mind, and concluded by saying, the whole subject, thus considered, proved that the new light men were all exactly right, and that the old-light men were all exactly wrong.**

**G. That was quite a sweeping declaration. S. Sweeping! I guess it was. Why, he swept every thing before him, as clean as a broker merchant's shelves after a sheriff's sale.**

**G. And his hearers doubtless, thought it all very conclusive.**

**S. Certainly. Why, sir, they could not think otherwise. There was no getting away from it. He carried the whole audience right along with him. He made it as plain as ledger. I heard lawyer W. say "the argument was unanswerable, and the orthodox would have to let the cause go by default." And Col. T. declared "it was a complete victory; and it spiked all the orthodox guns at a single blow." And Dr. L. said "it was the most powerful dose he had ever given, that it would either kill or cure, and he didn't care a pill which." And I can assure you, sir, it was a most superior article. But I did not attend so much to what he said, as to his manner.**

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Memoir of Rev. Luther Rice.

BY JAMES B. TAYLOR.

**E**VER since the death of this distinguished individual, a strong wish has been expressed in different parts of our country, that a faithful biography might be prepared for publication. This duty having devolved on the author, by resolution of the Trustees of the Columbian College, D. C., the work will be issued from the press with the least possible delay. It will be published in duodecimo form, on good paper, and with neat, substantial binding. As the copy right will be secured to the Trustees of the Columbian College, it is hoped that extensive sales will furnish a considerable amount to aid in building up the institution.

**TERMS.—Sheep or Muslin, \$1 per copy—Calf binding, \$1 25—Extra calf, \$1 50.**

**T**hose who receive this paper are requested to make immediate and diligent efforts to obtain subscriptions. The result may be made known by letter addressed to Rev. Stephen Chapin, P. M., College Hill, D. C.

**C**orrespondents will please to state definitely the number of copies which may be desired, the kind of binding, and the manner in which they are to be forwarded.

**J**une 5, 1840. 12.

DR. G. R. PHELPS'

Compound Tomato Pills.

**T**he vegetable FAMILY MEDICINE, and anti-dyspeptic and anti-bilious remedy

**T**HE extensive and extraordinary applicability of this remedy to general disease, as is demonstrated in the universal success attending its use, justifies the Proprietor in claiming for it superior consideration.

**I**t has no rival in curing bilious diseases, dyspepsia, liver complaint, sick head ache, jaundice, rheumatism, loss of appetite, costiveness, &c.

**F**ollowing Letters are selected from the numerous testimonies of its salutary effects:—for others see Pamphlets in the hands of those who sell the Medicine.

**F**rom the Rev. F. Bestor, late Agent for the Baptist Foreign Missionary Society.

**D**r. G. R. Phelps.—Dear Sir—Having been requested to express my opinion of your "Compound Tomato Pills," I most cheerfully say—that for ten or twelve years past I have suffered much from a Chronic affection of the Liver, and during all this time have used a variety of the most popular remedies which have been prescribed without deriving any essential relief therefrom.

**S**ometimes last winter, seeing your medicine advertised, and having been intimately acquainted with you while a medical student with my uncle, Dr. John Bestor, in Connecticut, I was induced to give it trial. The result has been favorable to the highest extent. My general health is greatly improved; indeed I have not been so free from my Liver and Stomach Complaint for at least eight years past.

**I** have also used the medicine in my family frequently, and have uniformly found it mild in its operation and salutary in its effect; especially as a vermifuge for children, in which cases it has exceeded my most sanguine expectations.

**I** have also to state that your medicine is quite extensively used in the village where I reside, and I learn with good effect. Yours truly, F. BESTOR.

**N**ew York, July 24, 1839.

**F**rom the Rev. F. H. Case, Pastor of the Congregational Church in Avon.

**D**r. G. R. Phelps.—Sir—I have used in my family the two boxes of your Compound Tomato Pills, and am prepared to say that I think them a valuable family medicine. Their effect upon myself, has been salutary, in mitigating the evils of that miserable disease, dyspepsia.

**F**RANCIS H. CASE.

**A**von, March 9, 1840.

**S**ARATOGA SPRINGS, 5th July, 1839.

**D**r. G. R. Phelps.—Respected Friend—I am truly grateful and can return my sincere thanks to you, that under God, you have been the means of restoring me from a most perfect state of health. About three months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills, and I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

**G**ratiously yours, JOHN COLEMAN.

**A**pril 22, 1840.

**S**ARATOGA, 5th July, 1839.

**D**r. G. R. Phelps.—Respected Friend—I am truly grateful and can return my sincere thanks to you, that under God, you have been the means of restoring me from a most perfect state of health. About three months since, I took a severe cold, (then living at Nantucket,) which soon reduced me to a state of great debility; my digestive organs became much impaired; my bowels extremely constipated and debilitated; and my blood almost ceased to flow in my veins; my feet and limbs became extremely swollen; my appetite was gone; my flesh rapidly wasted, and I was getting weaker every day, with every appearance of immediate dissolution. My family physician advised to call in other counsel. At this period an old friend inquired of me "why I did not use the Compound Tomato Pills," assuring me "they had done great cures." I replied, I had never before heard of them; yet, I would try one box, although I was fearful it was too late, as I had not a neighbor that believed I could live a week. However, with little hope that they could benefit me I commenced taking them. To my surprise, the first dose I took, (which was three,) essentially relieved me, and gave me some strength; in a word, I took three boxes, which effected a cure; and I am now as well as any man of my age, which is 59 years. Sir, I can never speak too highly of your invaluable Tomato Pills, and I do wish for the health and happiness of all my fellow men, you may make use of this statement as you may deem proper.

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